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any blood relationship. The name is identical with the Persian word represented in Avestan by *pairika* to which there seems to be no recorded parallel in Sanskrit, but it is conceivable that in Ṣhiṇa it is an original and not a borrowed word.

However this may be, the Peris are quite firmly established under that title in popular belief in Gilgit, Chitrāl, and among the Paṭhans. The word is known in Burushaski, both in foreign stories and as a complimentary epithet for women and boys, but I have come on no Peris in the definitely local stories of Hunza and Nagir.

The Peris of the Ṣhiṇa-speaking peoples are of both sexes. The female is called a Peri and the male a Periān. They are not spoken of as "little folk", and appear in general to resemble human beings. They eat "pillau", as is attested by Pashūs (anti-witches) and others who have seen them. Their eyes are said to be vertical, that is with the axis set vertically. I fancy they have only one eye placed in the middle of the forehead as is recorded of Jinns and others, but I cannot quote authority for this. They can fly; but if cow-dung is thrown on a Peri, or if its clothes are held in the smoke of a cow-dung fire it becomes unable to move. This point is illustrated in a Burushaski story, which is, however, of foreign origin. I have only one instance of a Peri with a name: a Peri called Mādi is said to live on the mountain of Diāmer (Nanga Parbat).

Peris wear green clothing and consider that they have exclusive rights in that colour. Hence we are told: "If anyone puts on green clothes it is said that the Peris get angry and snatch at the man and crush him. The reason is this: the Peris say: 'Green garments are our clothing. Why have they put them on?' and they become angry."

This claim is supported by their human confidants, the Daiyāls. As witness: "Daiyāls say that when a Daiyāl dances the Peris come flying through the air and remain watching the people. The Daiyāls say, 'We understand

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what the Peris say. We communicate it in songs to the people.' If the Daiyāl sees anyone wearing green clothes he gets angry. The reason for this is that the peris wear green clothes, they say, and therefore if any earthly being puts on green clothing the peris become angry and do him injury."

The attitude of the Peris towards ordinary mortals cannot be described as cordial or benevolent. For instance: "They say that if anyone goes to the desert at midday the peris will snatch at his eyes and make him blind."

If a new house proves to be poor or unlucky it may be due to the adverse influence of a Periān. Again: "When a woman, all of whose children have died, gives birth to a child the mother cuts the umbilical cord and licks the blood that comes from it. The reason for this is that over every woman there is a Peri woman. The Peri woman says, 'Now that this woman has drunk the blood of her child she will never do me any good,' and fearing the woman the Peri clears out."

Here the reluctance to relinquish power over a human being indicates how such power is prized. Various methods are employed to obtain it even to the point of stealing or carrying off children or adults. In this we have an important resemblance between the Peris and the fairies of the West. The following notes are relevant in this connection: "A *dernīji mā* (i.e. 'outside mother') is a fairy in the jungle who gives milk to a child and rears it. When the boy grows up he is a good mountaineer." In one known case the peri-fosterling says he only sees his Peri mother when he is alone.

"[illegible] years ago (i.e. counting from 1922) a boy was carried off by the Peris from Nāpur. His clothes were found on the hills but he has never returned again."

One of the grooms of the Assistant Political Agent, Chilās, made the following statement: "Every day (i.e. always) at the (end of the) dark period of the moon the peris carry me off. I see them and they see me. They say to me, 'You stay with us and we'll look after you well. If you don't

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An account of a Daiyāl display has been given by Colonel A. Durand in his " Making of a Frontier ", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daiyāls themselves. [113]

In Burushaski the equivalent of Daiyāl is Bītan (plural bitaiyo). Daiyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daiyāls at the present day, is the small side valley of Bagrōt. 791 177

I have seen exhibitions by two female Daiyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daiyāls. " A certain number of people," I was told, " become new Daiyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

Daiyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daiyāls' performances and that they are the source of the Daiyāls' knowledge; and again that it is on their account that the Daiyāl objects to [illegible] by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daiyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822